The New-Cured Criple's Caveat:

OR,

England's Duty for the Miraculous Mercy of the King's and Kingdomes Reſtauration.

IN

A Sermon Preached before the Honourable Society of Grays Inn, *upon the* 29. *of* May, *our Anniverſary Thanksgiving.*

By *Rich. Meggott*, M. A. and Rector of St. *Olaves South-warke.*

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Hoſ. 3. 4, 5.

For the Children of Iſrael ſhall abide many dayes without a King, and without a Prince, and without a ſacrifice, &c. Afterward ſhall the children of Iſrael return and ſeek the Lord their God, and David *their King, and ſhall fear the Lord, and his goodneſs in the latter dayes.*

Ingratitudo inimica eſt animæ, exinanitio meritorum, virtutum diſperſio, beneficiorum perditio. St. Bernardus *Serm.* 51. *in Cant.*

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To the Right Reverend Father in God, *George* by Divine Providence Lord Biſhop of *WINCHESTER.*

Right Reverend and Honourable,

YOu may eaſily excuſe me for uſing your Name upon this, when you think what ſtead it ſtood me in upon another occaſion. I were very ſtupid, if I did not know the worth of it; and then it is no wonder, if I am loth to part with it. This (my Lord) made me finde favour in the eyes of a King; and then how can it but make me finde acceptance among (unleſs it be, becauſe they be) His leſs intelligent Subjects. And if the Goſpell it ſelf, that is

above all humane Patronage, be Dedicated to the moſt Excellent Theophilus; *then ſurely what is of ſo inferiour a nature as this diſcourſe, had need look out for one that is Venerable indeed to countenance it.*

But this is not all the reaſon. The truth is, I was too big with a ſenſe of your undeſerved kindneſſe to go long undelivered; and ſtill finding a word hindering ſurpriſe upon me when I was before you, I pitched upon this way of thanking you, for though ſuch Epiſtles uſe to come out for the pieces ſake that followeth; I had almoſt ſaid, this piece that followeth had not come out but for the Epiſtles ſake. This I thought once to ſtuffe with the deep reſentments

ſentments I have of what you have done for me, but that is ſo trivial and ordinary a returne; I looked upon my ſelf as bound to ſcorne it, and endeavour ſomething greater.

I well perceive by thoſe truly Epiſcopal Memento's you gave me, what will be more acceptable to you, viz. to take heed to my ſelf and to the Doctrine in the place with which my Soveraign upon your recommending, hath entruſted me. And therefore upon this occaſion, ſhall venture before the world to tell you, I did not more willingly with my Pen ſubſcribe the Churches Articles before, than I ſhall endeavour with my paines, to tranſcribe my Dioceſans charge after

my

my inſtitution, that the ſoules of the people may not be ſtarved or deceived, my Mother the Church deſpiſed or ſcandalized, your Lordſhips condeſcending aſſiſtance cenſured or repented of.

I ſhall onely add my hearty and conſtant prayers, that your light may be long burning and ſhining in this crooked and perverſe Generation; and ceaſe, though not to thank, to trouble you,

Your Lordſhips bounden in the ſtricteſt tyes of Duty and Gratitude

RICHARD MEGGOTT.

THE

NEW-CVRED CRIPLE'S Caveat.

John the fifth, latter part of the 14th. verſe.

Behold, thou art made whole: ſin no more, leaſt a worſe thing come unto thee.

PHyſitians meet not with more *diſeaſes in the body*, than Divines do in the *ſoul of man*. Are their Patients troubled with *burning feavours?* ours are with *boyling luſts* too: have theirs the *torturing ſtone?* ours have *hardneſſe of heart*: are theirs incident to the

Falling ſickneſſe? Alas! ſo are ours to *fowle apoſtacy*. In a word, have theirs *Conſumptions*? ours have *envy*: have theirs the *Tympany*? ours have *Pride*: are theirs ſubject to *death*? ours are to *damning*. Hence it is that as our bleſſed Saviour is ſtyled by St. Peter the *Biſhop of our ſouls*, (1 Pet. 2. and the laſt) ſo he calleth himſelf the *Phyſitian* (*Mat.* 9. 12.) A Phyſitian indeed he was, according to *Socrates*'s raiſed wiſh, Plato Hippias. ἐμαθίας παύσας τὴν ψυχὴν καὶ νόσου τὸ σῶμα, that cured both fleſh and Spirit. I ſhall not lead you out of the way for an inſtance, you have a lively one in the Text before you. In the ninth verſe of this Chapter he had healed a Criple of his lameneſſe, *immediately the man was made whole, and took up his bed and walked*: Bede. *& qui foris ab infirmitate ipſe etiam intus ſalvavit à ſcelere*, ſaith venerable *Bede* upon the place; as he had delivered him from his *infirmity*, he goeth to purge him from his iniquity: you have the ingredients he uſeth in it, in the words I have now read, Ἴδε ὑγιὴς γέγονας, *Behold thou art made whole, ſin no, more leaſt a worſe thing come unto thee.*

The words were *calculated* (you ſee) for *another*, but may very well ſerve for our *Meridian*: they were ſpoken many *hundred years a goe*, yet are very pertinent to the *buſineſſe of this day*. They were delivered at firſt to a man *newly recovered*, and what fitter to be repeated to a people *lately delivered*? He Chriſt pronounced them to, was one that had been decripit for *eight and thirty years*; and you I am now rehearſing them to, have you not for *eighteen years* been more than almoſt in as *lame a poſture*? Our Saviour that by his power had reſtored this man from his *impotence* before, endeavoureth by his councell to draw him to *penitence* here; and you that have had ſuch unexpected mercies of late conferred on you; what fitter addreſſe can I now make to you than with the ſame Memento, to preſſe you to your duties, *behold you are made*

made whole, ſin no more, &c.

In which words, you may be pleaſed plainly to take notice; *Diviſ.*

1. Of an *intimation* of a ſin that might be committed.

2. The *commemoration* of a mercy that had been received.

3. The *Admonition* of a duty that was to be performed.

4. A *Commination* of fury that otherwiſe would be inflicted.

The intimation is *pious.*

The Commemoration *gracious.*

The Admonition *ſerious*

The Commination *grievous.*

The intimation of the ſin ſuſpected, you have in that word *behold.*

The Commemoration of the mercy received in thoſe words, *thou art made whole.*

The Admonition of the duty to be performed in thoſe, *ſin no more.*

The Commination of the fury that might be inflicted in thoſe, *leaſt a worſe thing come unto thee.*

Theſe are the naturall parts of the Text; of each whereof *diſtinctly* and *doubly*: Firſt in their *abſolute* conſideration as they lie in the *Text*, and then in their *relative*, as they may be a *looking glaſs for us.* I begin with the *abſolute conſideration* of the text, and therein firſt with the firſt particular.

The *intimation of the ſin*, the ſin of ingratitude, that he might run into, now he was upon his legs again. 1. Part.

Behold! Behold thou art made whole.

Behold! Is this the firſt *Salutation*? every thing would put him in minde of this: How is it poſſible he ſhould forget the miſery of eight and thirty years in ſo ſhort a ſpace as eight and thirty hours? What is he as lame in his memory as he was in his limbs, that

this is so soon repeated to him?

St. *Chrysost. in locum.*

Saint *Chrysostome* hath appositely answered the question, οὐκ ἐκείνω μόνω ἀλλὰ καὶ δι' ἐκείνου πᾶσιν &c. It was not spoken for him alone, but upon this occasion, written for our instruction, to teach us that every *mercy* should have its *Ecce*: No blessing should escape our registring. *Lorinus* hath wittily noted, *frater Ephraim qui fructificantem significat, Manasses est qui obliviosum, quasi oriatur ex beneficiis oblivio*; that *Manasses* which signifies forgetfulnesse, is the brother of *Ephraim* which signifieth *fruitfulnesse*: and the *Eremite* that telleth his *Nicholaus* of the three *Mysticall Monsters* which would alwayes be *assaulting* him, maketh this to march in the front (*primam nomino oblivionem*) an *unthankfull heedlesnesse* of what God doth for us: to prevent this here *Cynthius aurem vellit*, he hath this seasonable item, *Behold*; be not stupid, regardlesse, insensible, I expect you should be mindful off, affected with, thankful for this unexpected mercy that is befaln you. And well may he call for this from all of us, when he hath showred down blessings upon us to *behold* them: this is,

Lorinus in Psal.

Bibl. patrum tom. 5.

A Natural.
An Æqual.
A Facile returne to him.

Ælian. var. hist. l. 6.

First, 'Tis natural οὐ δεῖται τέχνης εἰς τὴν μνήμην οὐ Σιμωνίδου, οὐχ Ἱππίου, οὐ Θεοδέκτου, as *Ælian* in another case: there needeth no *Art of memory*, no *bond of Penalty*, no *Act of Parliament*, one would think for this: the very Beasts will do it. *The Oxe knoweth his owner, and the Asse his master Crib*, and shall we come short of these? [a] *Agellius*'s *Lyon* that three years after *fawned* upon the *Slave* that *cured* him; [b] *Democritus*'s *Dragon* that succoured *Thoas* who *fed* him; [c] *Philarchus*'s *Aspe* that killed her young one for biting the childe of the Ægyptian

[a] *Agellius l. 5. c. 14.*
[b] *Lilius Gicaldus.*
[c] *Sophronius in prato. spirituali.*

gyptian who *bred* her, were enough to riſe up in judgment against us and condemn us. Beſides,

Secondly, It is equall. We expect that others ſhould take notice of the kindneſſe we ſhow, and the courteſies we doe for them; and is it not fit (think you) we ſhould take notice of thoſe which our God conferreth on us? *Canan* thinketh no name ſo fit for his ſon as *Mahalaleel, qui quoties filium nominaret, toties, quaſi diceret Hallelujah* ſaid a learned interpreter, because as often as he named him, he would be minded to bleſs God for him. The Heathen had learned ſo much divinity, when they had eſcaped any danger, recovered any loſs, gained any victory, *picti in tabellis in templis deorum appenſis, &c.* Saith [c] *Mercurialis de regymnesticâ*, to paint the ſtory of it, and hang it up for perpetuall record in the Temples where they worſhipped. Good *Hezekiah* is recovered from his ſickneſſe, but this wonderful deliverance from *death* muſt not *dy* and be *buried* in oblivion; himſelf turneth Hiſtoriographer, that as the חגיים had their *tabulæ poſt naufragium*, ſo he hath his *ſcriptura poſt valetudinem*. *Iſaiah* 38. 9. you ſee it is but equall in the thoughts of all men; yea which may ſway more.

[a] *Lapide in locum.*

[c] *Mercurialis de regymneſt.*

Thirdly, It is *facile*. Had it been ſome great thing, ſhould we not have done it? But when he ſtoopeth ſo, low who would offer to deny him? If we could have what we want from men at this *price*, what a *peniworth* ſhould we reckon it? No, there the *Market riſeth*. The *Phyſitian* when he viſiteth his Patient, is ſcarce contented if he have nothing but thanks from him; the *Lawyer* ſcarce heartily pleadeth a Cauſe where the *Client* feeth him with a *handfull of thanks* only, the *Tradeſ-man* will not part with his *Commodities* where he meeteth with a chapman that biddeth nothing but thanks; and yet this is all that the Almighty aſketh, when he giveth us all our bleſſings. Bleſſed God how *Cheap* thou art! O how well

thou *uſeſt* us! ſeeing he is ſo *Gracious* to aske no more, let not us be ſo *ungracious* as to offer leſſe: where we are ſo much *beholding*? how can we but behold, the duty the Text called for.

Appl. *And this is that we are* this day *met together for:* The Apoſtle telleth us in the 2. of *Tim.* 3. 2. that in the laſt dayes as ſome would be *traytors*, ſome *heady*, ſome *high-minded*, ſome diſobedient to *Parents*; ſo ſome would be unthankfull; O (my Brethren!) you that abominate the *former vices* for Gods ſake, take heed of the latter. And that we may not mock God, nor deceive our ſelves, in thinking we do this duty, when we omit it, let us mingle our thanks-giving with theſe three *ingredients* to perfume and ſweeten it.

Let it be
Univerſal.
Proportionable.
Suitable.

Firſt, be ſure it be univerſal, for all that God doth for us. Of courſe ſolemnly before *meat* and after we *give God thanks*; but (alas!) how many thouſands of other mercies eſcape us with no obſervance? Here I may allude to that paſſage of our Saviour concerning the Leapers (*Luke* 17. 17.) *Were there not ten cleanſed? but where are the nine?* Have not you *millions of mercies* and bleſſings? what is become of them, that there are not found for which men *give glory to God ſave this one?* How *many* have we that are much more worth than a *meales meat?* Doeſt thou not priſe thy *Health* higher? Thy *Eſtate* higher? Thy *Liberty* higher? Thy *Peace*, higher? Thy *Relations* higher? Where, O where is our thankfullneſſe for theſe? Every one deſerveth an *Ecce*, a behold to be ſet on them; let it be univerſall: And then,

Secondly let it be *proportionable*: let not ſlight praiſes ſerve for a *ſolid* and ſubſtantiall mercy.

The

The *Pharisees short come* of, is that which most men content themselves with (*Luke* 18. 11.) *God, I thank thee*: This is all we are willing to part with. The Latines happily phrase this duty *gratias agere*, to *do thanks*: here we must act and act fervently and vigorously. *Solomon*, as a high upbrading, sendeth the sluggard to the Ant to learn diligence; whether shall I send you? Truly, I may to the *Caterpillar*, *Lice*, and *Locust*, the Pestilent Vermine that of late was crept into every place (like the Plagues of Ægypt, *not sparing the Kings Bed-chamber*) and over-run the Kingdomes; look upon *them* in the day of their *usurpation*, 'tis easy to remember how they defiled the *Holy places* with their *assemblings*, commanded unwelcome dayes to be *Celebrated*, drawled out audacious *Hallelujahs* to heaven, for every *prosperous villany*. Did they dare to doe this for *ruining* three Kingdomes? and shall we dare to do otherwise for the *preserving* them? Did they in their way seem to give God thanks (I annually) for *overthrowing a King!* and shall not we for the *restoring him*? Did they proclaim *thanksgiving* for *wasting a Church*, and shall not we for *settling* it,

—pudet hæc opprobia nobis
Vel dici potuisse, &c.

3. Let it be suitable thanks; thanks fit for us to give, and God to receive, serious, sincere and spirituall. It is the Greek Fathers note upon him in the Text; Jesus findeth him in the Temple, οὐ γὰρ ἀνεχώρησεν εἰς ἀγορὰς καὶ περιπάτους, οὐδὲ τρύφη καὶ ἀνέσει ἔδωκεν ἑαυτὸν &c. He was in a proper place for a thankful man to be in, not in the *Market*, not in the *Court*, not in the *Field*, but in the *Temple*: O how many are there among us that are *glad*, who doe not give) *thanks!* glad of this dayes work (the redemption that God hath wrought for our Israel, in turning again our captivity) who except the miserably infatuated or interested are not? But (O!) how sadly do we expresse it! You may finde them in the *Taverne* drinking, in the

Parlour

Parlour feasting, in the *Theatre* gazing; but how few, how few comparatively, in the *Closet*, or with him in the Text, *in the Temple* praising and glorifying the great and Gracious Author of it? God hath given us (my beloved) that which *we would have*. O let us now give him that which *he would have*. The greatnesse of the mercy every way deserveth it; come, let us not give thanks *to the halves*; we are *made whole*, which bringeth me to,

2. *Par.* The second Particular of the Text, *from the intimation of the sin*, we are apt to run into *ingratitude and unthankfulnesse*, to the *Commemoration* of the benefit which hath been received, *Thou art made whole.*

Thou? Who? *Thou* who wert *eight and thirty years decrepit*, *Thou* who hast layn so *long at the Poole*, *Thou* who wert so *unlikely ever to recover*, *Thou* art made whole. *Augetur admiratio ex pertinaciâ morbi*, saith Judicious *Grotius*; the *inveterateness* of the distemper showeth the *miraculousnesse* of the cure.)

Grotius in ver. 5.

Righteous art thou (dearest Jesus!) when we plead with thee; yet let us talke with thee of thy judgments. Seeing thou didst intend to heale this poor man at last, why didst not do it before? Thou hast told us, Thou dost not willingly grieve; this would make as if thou didst not willingly ease the Children of men: we often read in thy word, that thou art slow to anger, and shall we finde thee in the same word slow to mercy?

Sic visum est superis. He could as easily have healed him at the first; but his will was otherwise: That of the *Tragædian* is true of all his proceedings towards men:

Euripides. μάλλει, τὸ θεῖον δ' ἐστὶ τοιοῦτον φύσει.

As he many times keepeth silence at the wickeds sins, and doth not punish them; so doth he at his peoples sorrows and doth not redresse them. He is many times long in bestowing that mercy, which he doth intend to bestow *at last*. He intended to deliver his

his people out of the [a] *Bondage of Ægypt*, yet you know he ſtayed *foure hundred and thirty years*. First, he did determine to *give them a* [b] *King* after his own heart, but they ſtay *five hundred and odd years first*. He reſolved to bring *them out of* [c] *Babylon*, but they ſtay there *threeſcore and ten year first*. It appeareth he intended to deliver *England* from the violence *and oppreſſion of them that Raged rather than Reigned over* Us, but you know he ſtayed ſome *tedious years first*. But all this amounteth to no more than that he doth ſo ſtill we may wonder. *Bleſſed Lord! Thou haſt told us, we* [d] *muſt not ſay to our neighbour, Go and come again, and to morrow I will give, when we have it by us; and what wilt thou ſay ſo to thy Children?* [e] *Why is thy charriot ſo long in comming? why tarry the wheeles of thy purpoſed mercy? If he that giveth quickly, giveth doubly; then he that giveth ſlowly will be ſcarce accounted to give at all.* But his *wayes* are not as *our wayes*; his wiſdome and goodneſſe are both ſeen in theſe delayings.

[a] *Exod.* 12. 40
[b] 1 *Sam.* 16. 13.
[c] *Jer.* 25. 11.
[d] *Pro.* 3. 28.
[e] *Judg.* 5. 28.

First, to make us the more *earneſt for the bleſſing*, and ſet the higher rate upon it. It was once (I read) a cuſtome among the *Perſians* when their Emperour dyed, to continue *three dayes* without any Governour at all, that there being no יְרֵשׁ עֵצֶר *no heire of reſtraint*, as the [f] Holy Ghoſt hath ſtiled the *Magiſtrate*, but every man doing what was good in his own eyes, the tyred *people might with one conſent* and lip the more *paſſionately welcome the Prince* that did ſucceed him.

[f] *Judges* 18. 7

Such a method the Almighty maketh uſe of, to make us *faſt for ſome time* from a mercy that we *may have the better ſtomach* to it next time it is ſet before us. The wiſe man telleth us, *The full ſoule loatheth the Honey comb*; we have ſadly ſeen the truth of it, when a *ſweet natured* Prince, and *ſweet tempered* laws could not (they had ſo much of them) be brooked any longer or got down with men; but when the devouring *voider*

Pro. 27. 7.

had took away theſe from the *table*, though the *Butchers, Cooks and Scullions* of the new or rather no model'd State, were ſtill ſerving up *one Hot-potch* or another to ſtop the mouths of the people; how quickly did they *ſpit out* that *traſh and trumpery*, it ſerving only for *ſowre ſauce* to procure them a *freſh appetite* to their wholeſome *old proviſions*; and that is one end of God in not *preſent healing* of our diſtempers, and ſending us our bleſſings as *ſoon as we* miſſe them, that we may have the more mind to them.

2ly. Another reaſon may be to *manifeſt his power, the more Chronick diſeaſes* are *hard to cure*, when as they that are *taken* at firſt are *ſoon helped*; tis eaſie to pluck up a *new ſet ſlip*; but how faſt doth the *grown Tree* ſtand?

Ovid de rem. Am.

Tunc poterat manibus ſummâ tellure revelli;
Nunc ſtat in immenſum viribus aucta ſuis.

Now God delighteth to act ſo as himſelf may have *moſt glory*; then to *do* things when they appear moſt *difficult*. He that will ſtay while probabilities *vaniſh*, hopes *ſink*, things look *deſperate*, and then θεὸς ἀπὸ μηχανῆς, himſelf will appear *from above*, when none can come *in for partners*, or *claim a ſhare* with him; *He will look on while there is none to help, hold off while there is none to uphold, and then, then ſhall his own arm bring Salvation.* *Iſaiah. 63. 5.* *Gideon* hath 32000. men to fight with, but they are *too many*; *Judg. 7. 3. 4.* they are reduced to ten thouſand; they are too many ſtill; they muſt be reduced to three hundred, a *petty inconſiderable company*, (conſidering their enemies they had to deal with) and *then they ſhall* deliver. *England* had an Army, but then we ſhall not be delivered; then it would have been attributed *to their ſtrength*. God ſuffereth *them to be routed, and vanquiſhed*; yet the *Loyall* ones *had eſtates*, but *then* we ſhall not be delivered; then it would have been thought it was *done by their bribes and money*: *God ſuffered them to be ſequeſtred and decimated.* Yet there were remaining *wiſe men and Councellors*, but *then* we ſhall not

not be delivered; then it would have been said, it was *their policy and contrivance*. God suffereth many of them to be *taken away and murdered*; and when there was no likelihood, when *men* could not doe it, then he commeth down to visite us. And

3ly. And Lastly; He stayeth, that we *may be the fitter for it*. Many times a mercy is *ready for us*, and God *with-holdeth it*, because *we be not ready for the mercy*: As he will shew his *power in effecting it*; so he will show his *wisdome in timing it*. He could have brought *Israel* out of *Ægypt* with *eleven dayes* easy travelling; but he spinneth out *forty tedious* years with them; he could have *cured* the womans *issue* of blood as *soon* as it came, but she shall *spend all she hath upon* Physitians. First, our Saviour could have *wrought the* miracle at the instance of his Mother, but his houre was not yet come. The Hebrews have a proverbe אין ארם ש אין לו שעה you must not tell a wise man *when* he should do a thing; and if a wise *man*, surely we may conclude the *wise God will*, and doth take the *only fit* time for every administration. *He hath a time, a set time wherein he will have mercy upon his Sion*, Psal. 102. 13. When the *enemies* of it are most *impudent* and *hardned*, when *her Children* are most *penitent* and *awakened*. *In the first of these*, I am sure, came *our deliverance*, when the *rampant Usurpers* said of all that concerned things *Sacred*, *rase it*, *rase it*, *even to the foundation thereof*; of all that concerned *our civills*, *abjure it*, *abjure it even to all generations*: And O that the loosenesse and *lewdnesse*, the boysterous *profanenesse* and wild *debaucherys*, that fly abroad like so many μεσημβρινὰ δαιμόνια shamelesse *and noon-day devills*, did not hinder me from saying the *latter* too! I must confesse seeing *ten righteous* persons should have been a *City-fitness* to have saved *Sodom from the fire*, I have a great deal of confidence (notwithstanding the too *huge heaps of the* riotous unreformed)

Luke 8. 43.

John 2. 4.

Heinsy Aris tarchus.

at that *low rate* there might be found as *many zealous* and conscientious mourners in *England*, in the day of her sore evill, that gave their God no rest, as might amount to a *national* fitness, to deliver us *out of the fire* If there were not, and there *wanted us* to make up the number, *Now* we have the mercy! O *now*, let us labour to walk worthy of it; *let the goodnesse of the Lord lead us unto repentance*. This is that he looketh for, that as he hath been better towards us than he was, so we should be better towards him than we were: *Being made whole, sin no more.*

Part. 3. The third Particular of the Text, and leadeth me from the *commemoration of the* mercy that had been conferred, *thou art made whole*, to the *Admonition of the duty* that was to be performed, *sin no more.*

Sin no more? That is impossible. *Is there any that liveth and sinneth not? Doth not the Psalmist tell us there is none exactly righteous, no not one? Holy* Job, *that none can bring a clean thing out of an unclean? the Blessed Apostle, if we (the best) say they have no sin, they deceive themselves? what meaneth the counsell then?*

Psal. 14. 3. Job. 14. 4. 1 Jhn. 1. 8.

R. Not to spend time to no purpose, doubtlesse it hath peculiar reference to *that* or those *particular sins* for which this long affliction had been on him. *Cave tale aliquid committas quale ante hos xxxviii. annos*; so *Grotius*; *aliquod scelus patravit quod deus morbo tam diutino castigare voluit*; So *Lapide*: ὕβριν αναμνήσας προτέρην, So *Nonnus* hath paraphrased it; The summe of what they all say, is that the words seem to strike at some *especiall eminent and accustomed sin* this man had before been guilty of; he should have a care while he lived, to sin *that sin* no more. And thus much we must all learn from it, *when we are delivered to take speciall heed of those sins for which we were before punished*: *Non redire ad Peccandum*, as the Arabick readeth the Text, not to re-

Gorti. 9. Lap. Monn. } in loc

Arab.

turne

turne to do as we did before the judgment was ſent to reclaime and Tutour us. This is the *Doctrine which* the Pſalmiſt preacheth, He will ſpeak peace unto his people and to his Saints, *but let them not turne again to folly.* This is the *Uſe* holy Ezra preſſeth; *After all this is come upon us for our evill deeds and for our great treſpaſſe, ſeeing thou our God haſt puniſhed us leſſe than our iniquities deſerve, and haſt given us ſuch deliverance as this, ſhould we again break thy Commandments and joyn in affinity with the people of theſe abominations? Wouldſt thou not be angry with us till thou hadſt conſumed us, ſo that there ſhould be no remnant nor eſcaping?* Have a care we muſt after mercies and deliverances, that we be not as *looſe* as ever, for fear God ſhould bring us as *low* as ever. Bring me thy mercies (O ſoule!) of what ſort ſoever; *what ſuperſcription have* they? what is the *Motto* under them but this *Sin no more*? Tis ſhort, let us conn it by heart all of us; we have very good reaſon for it *this day.*

Pſal. 85. 8.

Ezra 9. 13. 14

Ob præteritam afflictionem.
Ob debitam ingenuitatem.
Ob nullam compenſationem.

Firſt, becauſe of the paſt affliction, the miſeries we have already endured, which had no other end but only this to reforme and better us; *ad hoc excoquuntur homines tribulationibus* (ſaith the Father) *ut vaſa electionis evacuentur nequitiâ, & impleantur gratiâ,* this is the end of all our ſufferings, the taking away of our ſins; and what ſhall we loſe the benefit, and only endure the ſmart of them? How ſad will it be to be like *Solomons* drunkard? *They have ſtricken me, ſhalt thou ſay, and I was not ſick; they have beaten me, and I felt it not; when ſhall I awake, I will ſeek it yet again?* What?

Auguſtinus. Serm. num. 24.

haſt thou been impriſoned? and art not yet humbled? Sequeſtred? and art not yet Reformed? Impoveriſhed? and art not yet *returned to thy God*? It was a ſigne of the Churches ſincerity when they could ſay, *All this is come upon us, yet have we not forgotten thee*; it would be a ſad argument of our obſtinacy if we cannot but ſay *all this is come upon us*, theſe Warrs, theſe Confuſions, *theſe calamities and loſſes, and yet have we forgotten thee?* let us remember our paſt afflictions.

Secondly, Sin no more, becauſe of the *ingenuity which we owe*; think how great an obligation God hath layd on us: We can do nothing for God, but he requiteth it: Doth the King of *Niniveh* keep *one Faſt*? God ſpareth the City for it. Doth the King of *Babylon* ſerve him in one expedition? he ſhall have ample wages for it. Doth the poore indigent give one Cup of Water to a Diſciple of his? he ſhall not loſe his reward for it. Doth God pay ſo liberally for that little we do for him, and ſhall we returne nothing for the great things he doth for us? Come, give as much for the mercy now thou haſt it, as thou believeſt thy ſelf, thou ſhouldeſt have offered for it when thou wantedſt it. Come (my Brethren,) ſeriouſly bethink your ſelves, Had God ſaid to us ſome years agoe, in the height of our confuſions, by revelation told thee (give me leave to ſuppoſe it) if thou wilt never be drunk more, never take *my name in vaine* more, never be unchaſte more, the King ſhall come in peace, ſhall be reſtored, the Church ſhall be ſetled. It cannot enter into my ſoul that any perſon breathing that had either the Loyalty of a Subject, or the reaſon of a man, yea the tenderneſſe of a Woman, is ſo wretchedly loſt to all principles, not onely of Religion, but of humanity, but would willingly have entred into the bonds

Jonah 3. 10.

Ezek. 29. 18.

Mat. 10. 42.

bonds of the moſt ſolemn vows to the moſt High, that he would accept the offer; O now you have them, do not deale the *worſe* with God, becauſe he hath *truſted you before hand.* Few of us but would make the world believe we would do much for *the King and Church*, ready to ſay in this caſe with St *Paul, we are ready not only to be bound but to dye*: come here is a tryall of you; as you tender both, *Sin no more.* I muſt confeſſe my friends, I doubt you will ſcarce (if need be) hazzard your fortunes, venture your lives to reſcue them from, if you will not deny your ſelves, and ſacrifice your *luſts*, to keep them out of danger: if you have ſo deare an eſtimation of *theſe*, as I hope you have, ſhow it, O ſhow it in *this* neceſſary returne, for the reſtoring them: your ingenuity is at ſtake for it. *Acts.* 21. 13.

Thirdly, *Sin no more*, in regard of the *wofull recompence* you have *got* by it. What was the Apoſtles Queſtion to the *Romans*, *chap.* 6. 21. ſhall be mine to you τίνα κάρπον; *What fruit have you had in theſe things?* Thy wretched *oaths*, intemperate *revellings*, bluſhfull *chamberings*, unchriſtian *Scandalls*; What! What have they coſt theſe convulſive pale-faced Kingdomes? *Rom.* 6. 21.

Tell me, tell me, what made one King *Murdered*? were they not theſe? another exiled? were they not theſe? a Church *ruined*? were they not theſe? and is not this enough to put you out of love with them, to think how dearly you have paid for them? The Philoſopher in the itch and heat of his luſt, was frighted out of it with the price: *he would not* (he ſaid) *give ſo many drachms for repentance*: and ſhall not wee, when the market is ſo much raiſed? *Herodotus* hath a peculiar conceit from other Hiſtorians about *Helena*, whom *Paris* raviſhed from her husband, that ſhe was not in *Troy* at all, but was ſtopt by *Proteus* in *Egypt*; and when *Menelaus* came to beſiege their City, they denyed with an Oath that ſhe was there, *Herodot. Euterpe.*

there, and told him if ſhe were, they would willinly have delivered her: and this he writeth with all manner of confidence, beleiving if ſhe had been among the *Trojans*, they would never have been ſo ridiculouſly beſotted, as for her ſake to let their friends be ſlain, their Countrey waſted, themſelves and families ruined. Indeed (my Beloved) none in after-ages that read our ſtory, and ſee what we have run through, but will conclude, in charity ſure of our *Dalilah's*, that we were not ſo bewitched with them, but that wee *delivered* them up to *make peace with him* that was *provoked* by *them*: how can they think we were ſo *vilanouſly baſe* as to part with our *peace*, our *lawes*, our *friends*, our *eſtates*, rather than our luſts? But ſeeing here we are too too guilty,

Lament. 3. 40. Let us take that counſell of the Prophet in this day of our rejoycing, Lament. 3. 40. *Let us ſearch and try our wayes, and turne again unto the Lord.* Enquire what it was incenſed him ſo againſt us, as to bring thoſe eare-tingling evills upon us, that wee may know them *no more.* This is but a juſt return for our ſinnes; *finding us* out, for us to *find them out*; to act this *lawful revenge* on them, to *deliver them up* to *wrath*, that have *delivered us up to wrath.* What was it brought ſuch a *general* (though cauſeleſs) *odium upon our Liturgie*, but our *ſlight and formal uſing of it*? O now 'tis reſtored to you, be more devout and zealous in it, *ſinne no more.* What made the *Sacrament of the Lords Supper*, that bread of life caſt aſide like the *Gibeonites* mouldy loaves, but *our unworthy and unprepared receiving of it*? O now you may again partake of it, be more *tender and conſcientious* in it; *ſinne no more.* What made the *holy Creed* that good confeſſion, ſuffer an Oſtraciſme and be *diſuſed in our Churches*, but an *unholy life reproaching our moſt holy faith*? O now 'tis returned, be more *awakened and reformed*; *ſinne no more*

What

What was it cauſed God to puniſh us with an *unnatural and bloody war*, but our habitual *rebelling and fighting againſt God?* O now we are in peace again, let us be more *willing, and obedient, ſinne no more*. What made him permit men to *ſequeſter and plunder you*, but your *miſpending and abuſing of the eſtates*, which he had given you? O now you re-enjoy them, be more *ſober and charitable with* them, *ſinne no more*; what made the *Clergy* (the Orthodox clergy) *ejected and turned out of their places*, but their two great *negligence and careleſneſs in their places?* O now we are reſetled and *reintruſted*, let us be more *diligent and abundant in labours*, *ſinne no more*. We are very apt to *looke upon others*, to *ſcarch and try their wayes*, that did theſe things to find out their *pride and cruelty*, their malice and *coveteouſneſs*, their *diſloyalty* and *hypocriſy*, their *perjury* and *implacableneſs*, but *this were better ſpared*, as that which only *exaſperateth* and maketh us *more bitter*: O let us look upon *our ſelves*, ſearch and try *our wayes* that cauſe theſe things, find out our own *luſt* and carnality, *Oaths*, and *Idleneſs*, *Intemperance* and *Vanity*, *Impatience* and *Unthankfulneſs*, this were *time well ſpent*, as that which *might amend and make us better*: that diſcovering theſe *Achans*, we may *ſtone them to death*, knowing *theſe Jonahs*, we may *caſt them into the* Sea, attaching *theſe* malefactors, we may *condemne and execute them*, being ſenſible that theſe are the ſinnes we may abhorr and abandon them. For if we ſhall yet retain them and indulge them, be aſſured (my brethren!) they have not done us ſo much miſchief already, but they will doe much more, they have not brought down ſuch heavy judgements yet, but they will bring much heavier, and ſo I am fallen upon the

Laſt particular of the text, from the *exhortation* to *the duty* we owe, *ſinne no more*, to the *commination of the* *Part.* 4.

fury, which otherwise we shall feele, *least a worse thing come unto thee.*

Masius in locum.

The *Talmudists* tells us, that the צדה which the *Israelites* are bid provide, when they were to take possession of the land of promise, *Josh.* 1. 11. was not *victuals* as we translate it, but *malè actæ vitæ penitentiam & adversus deum pietatem ut his virtutibus se dignos præstent, qui in terram promissam fæliciter trajiciant*, The provision they are commanded to make, was not of things to *eat and drinke*, for that they had (say they) no need of, *Manna* still falling; but it was to furnish themselves with *suitable graces*, that they might resist the *temptations of their prosperity*, and walke worthy of *their Milke and Honey* : otherwise *Canaan* might be more intolerable than *Ægypt*. Such an *Item* hath this paralytick in the Text, to have a care how *he walketh*, now he is set again upon his *legs*; else his *remedy* would be more dangerous than his *disease*, his *recovery* more mischeivous then his *malady*, his *exaltation* more mortall and formidable than his *affliction*, *a worse thing would come unto him.*

A worse thing? one would thinke that could not well be, he had lain under the smart of an uncomforable visitation for eight & thirty years together, and now he was well, who would not think that *the worst were* past? No, no, unlesse he now reforme, he must look for more misery than ever he had; *κὰν χαλεπὴν δῶμεν ὑπὲρ τῶν τροτέρων ἁμαρτημάτων δίκην, εἶτα τοῖς αὐτοῖς περιπεσωμεν, χαλεπωτερα πολλῷ μᾶλλον πεισόμεθα πάλιν* saith the Golden-mouthed father upon the Text. A relapse into former sins still bringeth a recruit of *sharper judgments*. The second Edition of sin is still the dearest. The latter end of repeated provocations, worse than the beginning *Sodom* and *Gomorah* are vanquished in the field, *Gen.* 14. 10. Will not they take warning and amend by that? The next time

Chrysast in locum.

time you heare they are consumed by fire, *Gen.* 19.24 The first-borne of his anger, is enough to deterre, that is a *Jezreel*, *Hosea* 1.4. But if that be ineffectual, the next will surely destroy and undoe, that is *Lo-ruhamah*, *chap.* 1. 6. The Murrain, Boyls, Haile, Locusts *&c.* come upon *Ægypt*, *Exod.* 9.10, *&c.* are they hardned still and obstinate? Then the red sea must make clean worke with them, *chap* 14. 26.

Non tot Achæmeniis armatur fusa sagittis.

His armory is stored with, and his quiver full of all sorts of punishments: his *Arme is not shortned* that it cannot reach, nor his hand weary, that it cannot strike again the new-delivered sinner, no, no, if we revolt more, we he will be sure to strike more, If we fall of from him again, he will fall on upon us again; and that with more fearfull and firy indignation, if after he hath whipped us with some smarting rods we still continue our stubbornesse and obstinacy then, he hath stinging Scorpions, if after he hath bruised our bones we are stupid and will take no warning, then he can break our necks, if after the evill things; we have endured we are not refined,

——*vires aquirit eundo*, *a worse thing will come unto us*; how can we expect other if we consider

God.
The Sin.
The Sinner.

God who is more provoked,
The sin which is more aggravated,
The sinner who is more hardly reclaimed.

First, God who is more provoked by such *unworthy and disingenious* requitalls. *Ephraim* that telleth God

plainly he was not a whit the better for all his sufferings ἐπαιδεύας με καὶ οὐκ ἐπαιδεύθην as some Greek Coppies have it, ולא אלפנה, as the *Chalde* paraphrase, *Jer.* 31.18. Thou hast chasted me, and I was *not* chastised, but as a bullock, unaccustomed to the yoake, or as our translation, thou hast chastised me, and I was chastised as a Bullock, &c. when thou correctest me I was as much the better as a mad bull would have been: yet he maketh this faire promise, *turn thou me, fac ut redeam in patriam*, as *Grotius* hath explained it, return my captivity, restore my liberty, & *tunc resipiscam*, and then I shall *be turned*, I shall *reform*, this will melt me, and *engage* me. Now when God hath thus *trusted* us, upon no other security but our *bare* word, that we will be *better*, flung away his *rod*, upon our solemn engagement, we will do so no more; if then we shall apostatise and deal falsely, here the *treachery* is superadded to the *impiety*, the disingenuity to the *iniquity*; and how can we expect but his anger should be *hotter*, and his blows the *harder*? Men cannot endure to be deceived and cheated, and if we once go δεκάζειν τὸ θεῖον, as *Porphiry* hath elegantly phrased it, to think to gull the Almighty by our coggings and fawnings on him in a low condition, and when we have what we would have, neglect and dishonour him as much as ever:

Vide Grotium in locum.

Porphiris l. 2. περὶ ἀποχῆς

Pectora tantis obsessa malis,
Non sunt ictu ferienda levi.

Seneca Herc. furent.

This must needs incense the sweetest *patience*, when it is thus affronted: we may well look not onely for a *worse*, but the *worst* of things to come unto us.

Secondly, After mercy received, and blessings conferred, the *offence* is *heightned*, the iniquity *aggravated*, *then* to *sin more* is *more sin* The Apostle 2 *Tim.* 3.13. telleth us of men that *wax worse and worse*. Our Saviour speaketh

ſpeaketh of them that are *twofold* worſe, *Mat* 23. 15. The Prophet of them that are *three*, *foure-fold* worſe, *Amos* 2.1. The Evangeliſt of one *ſevenfold* worſe, *Mar.* 16. v 9. God himſelf of them that were *tenfold* worſe, *Numb.* 14. 22. But if any thing maketh a man a *thouſand fold* worſe, worſt of all: ſurely it is this, after his being *made whole*, to *ſin more*: To venture upon theſe provocations, for which God had before plagued and puniſhed him, and then out of tenderneſs ſaved and delivered him.

——— *meritiſne hæc gratia tantis.* Ovid. l. 5. Met.
Redditur?

Fooliſh people and unwiſe ſhall we thus requite the Lord? What have we not then to anſwer for? O the *obduratenesſe!* O the *unkindneſs!* O the *falſeneſſe!* O the *wantonneſſe* we ſhall then be called to an account for! God threatneth his people upon this very ſcore, *Amos* 3. 2. *You onely have I known of all the families of the earth: Therefore I will puniſh you for all your iniquities.* It was a ſmart (though prophane) anſwer of him that being preſſed upon the account of Chriſtianity to be reconciled to a great acquaintance of his that had done him an injury, *He had read in the Goſpel that he muſt forgive his enemies, but never that he muſt forgive his friends.* This went near the Pſalmiſt, that *they that eat of his bread ſhould lift up the heele againſt him*, *Pſal.* 41.9. The Hiſtorian hath given us this character of the Athenians, ἀδικέμενοι μᾶλλον ὀργίζονται ἢ ϛιαζόμενοι, they are more enraged at the *unkindneſſe of a friend* than the *affront of an enemy.* Thus is it with the higheſt the more obligations we have, the more aggravations our ſins have. It is *cheaper* ſinning before our *ſickneſs* than after our *recovery*; before our *danger* than after our *deliverance*; before our *captivity* than after in our proſ- Thucydide. l. 1.

ſperity; no wonder then if we will have it at ſuch a time, if we pay dearer for it, a *worſe thing*.

Thirdly, So it muſt be, becauſe of the *ſinner*, who is *more hardly recovered*. The *bad things* of this life, *croſſes and afflictions* are μαλαγματων γενεα as *Hippocrates* reckoneth, the *knife and the launce*, inſtruments for cure and Chirurgery; now if *one* will not *doe*, he taketh *another*, if this phyſick be too weak to purge out the diſeaſe, the next ſhall be ſtronger: See how rhetorically he expoſtulateth it. Amos 3. 4. *Will a Lyon roare in the forreſt to have no prey?* ſhall my *chidings* and *threats* and *thunderbolts*, tearing your *Ephod*, and your *Altar*, your *Vaile*, and your *Temple*, your *Throne*, and your *Gates*, be ſpent to no purpoſe? *Will a young Lyon give forth his voice from his den, that he may take nothing*, ſhall all this Tragical Scene deſigned and acted by me, be but a *beating of the aire*, or a ſcourging of the Sea unprofitably? It ſhall goe hard, very hard, but he will have ſome fruit of it. He bringeth *Terrors*, *Conſumptions*, *Burning Agues*, *flying before enemies*, *them that hate us*, *to raigne over us*; then, we might *ſay in our haſt*, he hath even done *his worſt here*: no alas! he telleth us, if you will not *for all this hearken to me*, *I will puniſh you ſeven times more*, Levit. 26. 18. If this will not doe, he will *plague ſeven times more*, Verſe the 21. If that will not doe, he will puniſh yet *ſeven times more*. Verſe the 24. If that will not *doe he will chaſtiſe yet ſeven times more*, Verſe the 28. *mille nocendi artes*. And this being his method in dealing with us, we may be ſure that he that hath not *his word*, will not have *his works to return in vaine*. If *one* judgement do not availe, he will ſend a *ſecond*, if a *drop* of anger will not ſerve, he will poure out a *vial*; if touching with a *coale* will not putrifie, he will kindle a *furnace* of affliction.

Hippocr.

To

To shut up this then,

It is commonly storied that when *Philip* had received those three joyful messages in one day. That the *Illyrians* were overthrown by *Parmenio*, that his horse wan the prize at *Olympus*, and that *Alexander* his sonne was born, least he should be exalted above measure, he appointed an *Officer* still to repeate this to him, *Remember thou art mortall*: Indeed such an office I must now take on me, to prevent *security*, in this day of your *prosperity*, sound this in your ears, *remember you are mutable*. This is a day of *glad glad tidings*, but let me sprinkle a little *salt* to *season* it, least it be *too luscious*. This is a Feast חג הגדול as the *Jewes* were wont to call their *high* ones, but let me put a *deaths head* upon the table to keep you *sober*. St. *Augustines* observation of the fruit of our deliverances is too too true, *abstulit securim attulit securitatem*, as soon as God *taketh of his hand*, we are ready to *lift up the heele*, as soon as *out*, apt to conclude we can never more fall *into* misery: Not only the *Babilonian* said he was ascended above the *heights of the clouds* (where you know there are no stormes) *Isaiah*, 14. 14. The *Tyrian* that he sat in the *seat of God* (which you know can never shake) *Ezek*: 28. 2. But a *David* so forgot himself in his prosperity, that *he said he should not be moved*. Psal. 30. 6. This is it my Text calleth me to rectify, *serva præscriptum vel rues in proscriptum, sinne no more, or a worse thing will come unto thee*. It is the design of some turbulent spirits by *making monstrous and prodigious lies, their refuge*, to attempt to make their (they feare) crest fallen crew believe a *worse thing is* coming to us: let me by making *this word* my basis, cause you to believe that a *worse thing may come*. As it is the Character of a guilty man to *feare*, *when no feare is*, formidable, bug bares, malitiously dressed up by a discontented fancy,

Plutarchi Alexander.

S. Augustinus.

Ἐνιαυτὸς τεράστιος,

fancy, ſo is it of a hardned *not to feare where* juſt feare is, *monſtrous* and *prodigious* provocations, if theſe be among us and abound? O let us with a conſcientious ſpeed mortify and relinquiſh them as the things (indeed the only things) which may now turne us back into a more deplorable ſad eſtate than either the *houſe of Bondage* or the *horrid Wilderneſſe* we are come out from. Our *arme of fleſh* is not ſo full, but it may yet be withered, our *Mountaines of ſettlement* is not ſo *ſtrong* but it may yet be ſhaken, our *diſtempers of Church and ſtate* not ſo *through cured*, but they may yet *break* out again worſe than ever. If theſe late years *torrent* of calamities, have not *waſhed and clenſed* us from our former *filthineſſe*; what can we think remaineth but a fearfull expectation of an *Ocean* a *deluge* of more heavy ones; upon the ſinning yet more, how preſumptuous ſo ever and confident we may be, as if ἐξω βίκης; *he that delivered us* telleth us a worſe thing *will come unto us.*

And ſo I have done with the Text in its *abſolute* conſideration, as it is of generall importance and inſtruction; but I muſt not ſo leave it, I promiſed you their *Relative* diſcuſion in reference to our ſelves, and the happy occaſion we are this day met upon. This is indeed a *gawdy* day, and it would not be ſo ſuitable a *Pulpit-ſolemnity* if we had not this *ſecond courſe*. Let me beg your patience to allow me a little *exceedings* in time for it, that I may by once more *rubbing* over the text make it ſo *bright and clear*, that we may ſee our own *features dreſs and poſture in it, and then I ſhall dimiſſe you.*

Behold,

Behold thou art made whole, ſin no more, leaſt a worſe thing come unto thee.

When *Luther* eagerly read over the Hiſtory of young *Samuel*, how he was dedicated to God, how the Lord appeared to him, &c. *Cæpit optare*, (ſaith my Author) *Vt olim talem librum & ipſe*, &c. *O that ſuch a book might be made of him too.* Much of ſuch a nature (I cannot but tell you) have my own thoughts been often with reading of this Scripture: many a time in the days of our *Tyrants* and *Taskmaſters*, when we lay uncomfortably groaning for ſome good *Angel* to come down & *ſtir theſe waters* of *Marah*, my melancholly Loyalty thinking of this ſtory, hath been ready to ſigh out; Oh that this Text were verifyed in us too. And now bleſſed, bleſſed, bleſſed be God! our eyes have ſeen it, *hujus voti deus nos abundè reddidit compotes*, a little to alter the Hiſtorians words, upon this occaſion, at length it is come to paſſe compleatly, and now the *Kingdome* is *removed* into this *upper forme*, this is the *leſſon* God is *teaching* every one in it,

Melchior Adam vit. Lutheri.

Behold, thou art made whole, ſin no more, leaſt a worſe thing come unto thee.

A Text, which in reference to us, like *Janus* hath two faces, like *Rebeccah*, hath two Children, like *Homer's* wiſe man, looketh πρόσω καὶ πάπίσω both forward and backward: *backward* upon our paſt miſery, *Behold, thou art made whole*; *forward* upon our preſent duty, *ſin no more*; *leaſt a worſe thing come unto thee.* Of one part of it; I may ſay, as our bleſſed Saviour of another place; *this day is the Scripture fulfilled in your eares, Behold, thou art made whole*: of the other, *ſin no more*; What day it will be fulfilled, alas! I am at a loſſe in: But that we may ſee our ſelves the better, let us once more ſplit the Text aſſunder, and look ſeverally upon the two great parts of it.

The Commemoration of the mercy we have received.

The Admonition of the duty that muſt be performed.

Begin we with the firſt, the Commemoration of the mercies we have received; *Behold, thou art made whole.* If

If the ancient ſaid of *David's* Pſalms, they were enough to make *mutum eloquentem, a dumbe man ſpeak*, I may of this days deliverance, it is enough to make *cæcum diſcernentem, a blinde man ſee.* And yet (the wretchedneſſe of turbulent and peviſh ſpirits!) how many *ſhut their eyes* upon it? A generation we have ſo exceeding *ſharpe ſighted*; they could behold *Liberty* in a Dung-hill; *Tyrant*, *Law* in *high Courts of Juſtice*; *Reformation* in a *ſacrilegious confuſion*; and yet (good men!) are able to diſcerne nothing in a *Lawfull Prince*, but *jealouſies*; in a *ſetled Church*, but *ſuperſtition*; in *ancient laws*, but *perſecution*; & they that *taught them thus, upon this day*, when they *muſt* appear in publick by the *uncouth choice of their Texts, ſly drift of their diſcourſes, impertinent*, if not ſcandalous, (being carefull to ſpeak no more to the purpoſe, than they doe upon the *thirtieth of January*, or one of the *Churches Feſtivals*) too clearly manifeſt, they are unwilling the people ſhould *behold* any thing of mercy in the diſpenſation. Indeed it is no great wonder,

for ſuch as theſe licked themſelves *whole* when the Kingdome was *broke*, and they themſelves are *broke*, now the Kingdome is made whole. But let us remember what it is this day is ſet apart for, and that we may behold the dimenſions of this miraculous deliverance not to ſtay (in ſuch haſte) upon the *length* of it: which God grant may be as *long* as the Sun and Moon ſhall endure. See a little,

The *depth* of it in its *needfulneſſe*,
The *Heighth* of it in the *Sweetneſſe*,
The *Bredth* of it in the *Extenſiveneſſe* of its conveyance,

Firſt, the depth of it in its *needfulneſſe*. We were ready to ſay of it, as *Rachel* of her Children, give us this or we dy. The Schoolmen diſpute boldy, whether God could have found out another way for the redemption of mankinde than the blood of his Son: I like not that queſtion ſo well, as to ſtart another, as unneceſſary and preſumptious, whether he could have found out another way for the *ſetling of our foundations* then the *reſtoring of our Soveraign*. This I am ſure of

of, we men could pitch upon no other. How did thoſe *Mountebancks* and *Quackſalvers* of *State* that had the *body Politick* in *cure*, try all concluſions, that they might not fly to this; *preſcribing*, ſometimes the *ſtrong Purges* of illegal *Sequeſtrations:* ſometimes the *faſting Spittle* of *pretended Humiliations*: ſometimes the *letting Blood* of a High *Court of Juſtice:* conſtantly the *Weapon-Salve* of a *domineering Army*? and what did all availe us? All could ſee at laſt and acknowledge the *Kings Evill* was the *diſeaſe* which we were *ſick off*, and his *hand* onely could *work the cure*, and him God gave us. Conſider,

Secondly, The height of the deliverance in the *Sweetneſs* & ſmoothneſſe, that it came to us, *Rabbi Bechai* in his Paraphraſe upon *Gen.* 49. hath nicely noted that all the letters in the Alphabet, are to be found in the bleſſing of *Judah*, except only ו, and the ſubtle reaſon he giveth us of the omiſſion of that ſingle letter is that ו ſignifyeth a weapon, and this was left

R. Bechai com. in Gen.

out to hint to them, that all the mercies they ſhould enjoy, ſhould not proceed from their ſtrength and valour, but from divine love and favour. What his affected curioſity fancied our own experience hath verifyed, as many bleſſings in a lump as all *the letters* can well *expreſs* have been reſtored of late, and ſetled *on us*, and all without *Weapon, or Blood-ſhed*; Sword or Speare. Thus God delighteth to act by contraries, when he would puniſh us, he let the *Embaſſadours of Peace* (Miniſters) beat our *Plow-ſhares* into *Swords* & our *Pruning-hooks* into ſpears; when he would deliver us, he maketh the *Children of Warr* (Souldiers) beat their Swords into *Plow-ſhares*, and their *Speares* into *Pruning-hooks*; to carry it yet further, let us *Behold.*

Thirdly, The breadth of it in the extenſiveneſſe of the mercy. How farr did it reach? Who is not the better for it? Let none be ſo ſottiſh as to miſtake it for a particular mercy to His Majeſty onely, true it is, he hath a *Benjamin*'s portion

portion in it, this day he was *made*, brought forth into the World, and *made whole*, brought back into His Kingdomes; but this is not all, though the blessings was poured out immediately upon Him the *Head*; yet it ran down plentifully on His Subjects the hems of His Garment, that all are made whole. *Behold* O ye *Nobles* you are *made whole* in your *priviledges*, that are *returned*, your *Honours* which were *despised*, your *Families* which were *endangered*. *Behold* O ye *Churchmen*, you are *made whole* in your *worship*, that is *established*; your *jurisdiction* that is *restored*, your *Revenues* that were *Ravished*. *Behold* O ye *Lawyers*, you *are made whole*, in your *Laws*, that are *maintained*, your *Courts* that are upheld, your *Societies* that are *countenanced*. *Behold* O ye *Souldiers*, you are *made more than whole*, in the *estates* you have *got*; the *priviledges* you have *granted*, the *Arrears* which have been *paid you*. In a word, all of us may *behold* our *being made whole* in our peace, which was *disturbed*, our *Liberty* which

was

was *violated*, our *indemnity* which is *granted*. And being thus ſenſible of our being *made whole*, forget not the other Part of the Text, to ſin no more, leaſt a worſe thing, *&c.*

2. *General.* Sin no more againſt the Lord to provoke him to do ſuch terrible things as he hath been doing among us; of that largely before, here let me add one word more.

Sin no more againſt the *Lords anointed.* When *Robert* King of *Naples*, deſired *Giotto* then famous in *Italy* to paint him out his Kingdome, he drew an Aſſe with a Saddle on his Back ſmelling to another new Saddle with a Crown and Scepter upon it; the King demanding what he meant by it, he reply'd, *this is the lively* ~~*pretracture*~~ *of your People and Subjects, who are ſtill deſiring new Lords and Governours*; Indeed had the Picture of *England* been to be drawn ſome years agoe, it would have puzled a good Artiſt to have done it better. How did the new-fangled tumults cloyed with the

luſciouſneſſe

luſciouſneſſe of their antient conſtitutions; hancer after every wilde *Chimæra* and *Eutopian* forme of policy that was ſtarted to them? rather than have no *new* Government in the *State*; ſome would ſend to *Rome* for a *perpetual Dictator*, ſome to *Holland* for acurſt Com. mon-wealth, others (I had almoſt ſaid) to *Hell* for hardnamed Juntos; it would almoſt fright you to repeat to you. Rather than have no *new* alteration in the *Church*; ſome would ſend to *Geneva* for a *Presbyterian Parity*, ſome to *New-England* for an *Independent Anarchy*, ſome to *Munſter* for an *Anabaptiſticall Frenzy*. Yea ſo hot and eager were we upon thoſe frantick crotchets, that have them we muſt whatever we pay for them. *Caligula*-like an Army muſt be raiſed to ſpend *blood* and *mony*, that they may gather theſe *Cockleſhells*. And now (my beloved!) now you have eat of the fruit of thoſe unreaſonable, as well (as unchriſtian) projects, tell me what taſte had it? where was the goodly reformation

that they promiſed you? where was the amendment of abuſes they would rectify for you? where was the glorious days they would make for you? I cannot but think you are ſenſible, *a plague and a cheat* was never *ſo dearly purchaſed.* O now the omnipotent God hath wound us out of thoſe wofull Labyrinths we had brought our ſelves into, *Sin thus no more; Sin no more* by your *unthankfull repinings, ſin no more* by your *tumultuary complainings; Sin no more* by your *Factious ſidings. Parliaments! Sin no more* by *Diſloyall Votes* and *Ordinances. Preachers! ſin no more* by *Seditious Doctrine* and diſcourſes. *Citizens! Sin no more* by *Rebellious Armes and Contributions.* Grant you muſt, you were ſadly puniſhed for theſe ſins before; and be aſſured you will not come off ſo eaſily, if you ſhould returne again to them; *A worſe thing will come unto you. Voſſius* telleth us, that the *Tapejones* in the *Weſt-Indies*, owne two Gods, one who is the Author of all good; the other, the inflicter of all croſſes and afflictions. The good one, he ſaith, be-

cauſe

cauſe ſuch is the goodneſſe of his nature, that he puniſheth no body, *nullo proſequuntur honore*; they are wholy regardleſſe off, but the bad one they pray & offer ſacrifices to, *quia iracundus ſit & cultus ſui negligentes male perdat*; becauſe he is fierce and will deſtroy them, elſe I hope every miſled perſon among us, is of a better temper, and will now love, *love* his *ſweetly engaging Soveraign much*, becauſe *much is forgiven* him; but if any ſhould be of ſo devilliſh a diſpoſition as with the Clay to be the more hardned by theſe ſun-beams, the more embolded to new diſturbances and inſurrections,

as you could not but expect, that as you *ſnarled* at *one another before*, it would be worſe you would *devoure one another* then: So on the other hand you could not expect another *Act of Indemnity* to *ſecure you* then but *a worſe thing would come unto you.*

But I forget my ſelf. This day calleth for *Muſick* to affect you, and not for *Thunder* to affright you. I remember what the *Maſſorites* tell us, that in foure books of Holy Scriptures, *viz. Eccleſiaſtes*, *Iſaiah*, *Lamentations* and *Malachy*; when they are read in the Synagogues the laſt verſe ſave one is repeated after the laſt,

laſt, becauſe the laſt verſes themſelves end with threatning. The end of my text doth ſo, it endeth with threatning of *a worſe thing*; but I was thinking upon this bleſſed occaſion, to follow that preſident, and cloſe with repeating the former part of my text as ſuitable to the Triumph of this day, *behold thou art made whole*, but all things conſidered that it may be the ſtronger motive to you, to *ſin no more*; I ſhall chooſe rather to ſweeten the latter, ſin no more and a *better thing ſhall come unto you*. What our God hath done for us, as amazingly great as it is, ſhall be but the *earneſt* of a *larger bargain*, the

firſtfruits of a *fuller harveſt*, the *dawning* of a *brighter day*: this being *made whole* ſhall be but a Preface to our being made *happy*. O ſin *no more*, this will *keep all whole*. *Sin no more*, this will *keep the nation whole*, the nation that hath been an *Aceldama* a field of blood, this will make it a *Canaan*, a place of fruitfullneſſe. *Sin no more*, this will keep the inhabitants *whole*, the inhabitants that have been *Benonis*'s ſons of ſorrow; this will make them *Iſaacks* children of joy and laughter; in a word, *ſin no more*, this wil keep the church *whole*; the Church that hath bin a *Meribah* a place of ſtrife and contention, this will make it a *Hieruſalem*, a City uniforme; compacted

compacted and united within it ſelf. Thus we being better by ſinning no more, every day better and better things will be coming to us. Which God (who is the King of Kings, and Lord of Lords, and as a Teſtimony that he had not caſt us off for ever, brought again our Gratious Lord and King to ſit upon the Throne of His Fathers, this day,) grant every day more and more; and in an humble ſenſe of what he hath done already, Let us aſcribe unto him, The Kingdome, the Power, and the Glory, now and for ever more, *Amen.*

FINIS.

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